UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Fundamentalist-Modernist Controversy

By EDMUND H. REEMAN

The Best Books on India

By J. T. SUNDERLAND

What Europe Looks Like Today

A Letter from Munich

VOLUME XCII NUMBER 19

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCII. THURSDAY, JANUARY 24, 1924 NUMBER 19

Everybody knows that war is idiotic, futile, calamitous and settles nothing. And yet everybody says, "There must always be war." Why must there always be war? In past days people no doubt said, "Brides must always be won by knocking girls on the head and carrying them off senseless. Evidence must always be obtained by torture. Christians must always murder each other in the name of Christ. Little children must always work eighteen hours a day—because human nature will always be like that." Well, they were wrong. Human nature did not continue to be like that.

War is contrary to common sense, and it is therefore absolutely certain that the institution of war will one day be ridiculed and shrivelled out of existence. Whether that day shall arrive in our time, or long after we are ruined and dead, depends on ourselves. It depends on you and me and the ordinary fellow next door. Human nature does change, and all history proves that it changes. Just try to do today some of the things that human nature approved of even only a century ago, and you will quickly find out whether human nature changes or not.

How does human nature change? By the action of the individual. It changes by your thinking straight and so changing your nature, and my thinking straight and so changing my nature. It does not change by each of us waiting for the other to begin. Human nature will change in its attitude to war by casting out fear. War is not the product of courage; it is a product of fear. Hence the insane maxim that if you want peace you must prepare for war. If you prepare for bankruptcy, you will have bankruptcy; if you prepare for war you will have war; and equally if you prepare for peace you will have peace.

—*Arnold Bennett.*

The New Year has opened auspiciously. The Labor Government in England gives promise that for once some semblance of principle rather than policy will be in the official program of a great nation. Poincaré has reached the zenith of his power; whatever momentum he has put behind the French occupation of the Ruhr is slowly but surely ebbing. Poincaré sparring for advantage in the coming elections cuts a poor figure as the leader of a righteous cause! There are some slight signs of hope in Germany. Russia is coming to its own rapidly. The Spirit of Freedom is alive in the far-off places of the earth. Thus, India shows an advance toward its goal of self-government. There are increasing evidences of the enduring qualities of the ancient tradition in China of reliance on the sword of the spirit rather than on the sword of steel. Japan is showing a most remarkable power of recuperation from the effects of the terrible earthquake. The subject peoples of the world generally are awakening to a desire for liberty. The unrest of the world is not a sign of despair but of hope. We need not despair when the ancient empire of the Turks finds in democracy its only hope. There is misery and agony enough in the world to make the heart of every lover of humanity ache. But hope springs ever anew in the hearts of men. The task before us is hard. That only calls for renewed effort. Slowly and surely, in spite of our ignorance, the race of men marches forward. Our eyes are toward the future. Our hope lies in that "word of God which endureth forever."

Of all the signs of hope noted above none stirs us quite so much as the advent to power of the British Labor Party. Before this note is printed, in all probability, Ramsay Macdonald will be Prime Minister of Great Britain (and of the province of Ulster!) Mayhap E. D. Morel will be Secretary of State for India. If such is the case, these two great pacifists will be the leaders not only of their own country but also of the world. For whatever may be the power of money markets, real power is no more with them than it is with the heaviest battalions. France has the greatest armies and the United States the most gold, but neither has the moral leadership of mankind. It is *moral* power that ultimately controls the destiny of mankind. Nothing is settled until it is settled right, and money and guns have no power in the establishment of right. The evils and follies and cruelties of English imperialism affront the very battlements of Heaven. These no one can excuse or deny. But in England there is that group of men who can and do look beyond the seas that hold the "tight little isle" in their embrace and dream of humankind. There as in no place else in all the world, save only Russia, are men and women of open, detached and fearless minds who can think in terms not of pounds sterling but of justice, righteousness and peace. They can put humanity first and country second. These are the qualities which give them, and England, moral power. And now the leaders of this group are in the position of dominant control. To them a wounded world looks for help. For once after eight long years we have men who dare to think in terms of justice and love, in "the seats of the mighty." For this we rejoice in unmeasured terms. They may not retain power long, but we are sure that it will be long enough for the erection of an ideal which will be a challenge and command to those who follow after.

The more we study the Bok Peace Plan, the more disproportionate seems to us to be the relation be-

tween the scheme itself and the incidents of preparation and propaganda which accompany it. What is the Plan? Why, nothing in the world but two of our old friends, the League of Nations and the World Court! This may be to the credit of the plan or to its discredit—we are not concerned with this question at the moment. What interests us—and amuses us! —is that we have a revamping of a program which has been before the country for years, been discussed and debated from every conceivable angle, and which is therefore about as novel, suggestive and enlightening as a speech by Nicholas Murray Butler or a "leader" in the New York *Times*. And it is this which was heralded months ago with an annunciation like that of the "herald angels," was rewarded on its advent with a prize of $50,000, and another $50,000 in the offing, and is now being balloted upon with all the solemnity of a presidential election or a papal conclave! Quite apart from everything else, we must confess that, as a publicity scheme, the Bok Peace Plan is the most triumphant thing that the nation has seen since the great days of Barnum. It has taken something as unexciting as a last year's newspaper story, and given it the aspect of a revelation, a cosmic cataclysm, a second coming of the Lord. It is magnificent —and ridiculous! It may be just as well, perhaps, if the winner of the prize is never known, for his Plan is certain to go down in history with Barnum's cherry-colored cat. This creature was a perfectly commonplace black cat, familiar to everybody; but it was hailed with all the trumpets of skilled publicity, and made tons of money.

The most interesting and important part of the Bok Plan, it seems to us, is the Preface or introduction by Mr. Bok. What could be more satisfactory or significant, for example, than the fourth paragraph where, referring to the variety of opinions expressed in the thousands of plans submitted, Mr. Bok says:

> However unlike, they almost all express or imply the same conviction: That this is the time for the nations of the earth to admit frankly that war is a crime and thus withdraw the legal and moral sanction too long permitted to it as a method of settling international disputes. Thousands of plans show a deep aspiration to have the United States take the lead in a common agreement to brand war in very truth an "outlaw."

Here is the whole Levinson-Borah program for the Outlawry of War! Nobody could ask for a better statement of this drastic reform. But if "almost all" the competing plans expressed this "conviction," why was one chosen out of all the thousands submitted, which makes no mention of this "conviction" at all? Search the $50,000 prize Plan from beginning to end, and you can't find a single hint or suggestion of the Outlawry idea. Even in the section providing for "the continuing development of international law" there is no intimation that the whole basis of international law must be changed from war to peace. So far as this Plan is concerned, there might never have been a Levinson campaign or a Borah resolution for Outlawry. It is evident that the jury was not prepared to go as far as the majority of the contestants. Which means that public opinion is already far in advance of the Peace Plan itself! This is the most cheerful news that has come to us in a long time. We are inclined to think that the whole Peace Plan undertaking is worth while if only for the sake of this revelation. What a pity that the most advanced and thorough-going of the plans submitted, rather than one of the most cautious of them all, was not chosen as the rallying-center of public opinion!

This point is so important that we propose to write this second editorial note about it, so that the reader who misses the above may surely see this—and vice versa! "The Jury," says Mr. Bok, in his Preface, "had before it an index of the true feeling and judgment of hundreds of thousands of American citizens." To substantiate this impressive fact, Mr. Bok explains that

> The Award brought forth 22,165 plans. Since many of them were the composite work of organizations, universities, etc., a single plan often represented the views of hundreds or thousands of individuals. There were also received several hundred thousand letters which, while they did not submit plans, suggested in almost every instance a solution of the peace problem.

It is after this careful survey of the sources of his information that Mr. Bok makes the amazing announcement, quoted in the above editorial, that "almost all" the people heard from expressed the same conviction that "war is a crime" and should be *outlawed*. What better referendum than this do we need to show us the opinion of the American people on this issue of war and peace? Why have an elaborate ballot on a scheme which makes no slightest mention of Outlawry, when indications are so strong that it is just this program of Outlawry that the citizens of this country so evidently want? We confess, the more we think of this discrepancy between the Peace Plan and Mr. Bok's own Preface thereto, the more amazed we are. And the more discomforted, also, that we did not send in to the competition our UNITY's "Program of Peace"! For this "Program," in essence, was a combination of the Outlawry idea and the League of Nations idea, with the former holding the place of chief importance. Evidently, just what Mr. Bok was looking for! We withdraw our suggestion that this Peace Prize Contest was a League of Nations plot, and blame ourselves for not rising to the occasion! Undoubtedly UNITY would have won the $50,000 had we gone in!!!

We wrote an editorial last week in which we declared that the Fundamentalists are intolerant. This is true—the Fundamentalists *are* intolerant. But let us see this fact in its right relations! There are

plenty of men in America who reject the doctrines of the Fundamentalists *in toto,* and yet are the most narrowly intolerant of men. In every group of "liberals," there are men and women who in spirit are as domineering and unyielding as the most convinced of the orthodox. In school and college are to be found those who make the lives of subordinates almost if not quite intolerable by their cruel and seemingly heartless methods of autocracy. The intolerance of the Ku Klux Klan rests not upon the doctrines of the Bible or of the creeds, but upon that blind and ignorant prejudice which has always operated when one group in any social order imagines itself superior to other groups. There is nothing parochial about intolerance. It is universal and belongs to no one party or creed. There are thousands of Fundamentalists, reared in the faith of their fathers, to whom the ancient doctrines of the creeds are beautiful and inspiring truths. They have never inquired minutely into their origin and probably never will. For them Jesus was born of a Virgin and died on the cross for the sins of men. They believe that he descended into hell, and that on the third day he arose and ascended into heaven where he now sits on the right hand of God. Now this may not be true to the liberal, but it has brought comfort and consolation to many a weary soul. And most of these who so believe, have not had and do not have now any desire to impose their faith on others. They do not seek to make others believe by any form of coercion that the Bible is what it is to them, the very Word of God. They live simple and lovely lives, which are marked by deeds of charity. This should not be forgotten when we find it necessary to condemn the Fundamentalists and present the danger which many of their more conspicuous leaders present to the progress of liberty and truth.

Every once in a while something happens to persuade us that we are not such a terrible fellow after all. Ordinarily we are so hopelessly "off"—on non-resistance, Russia, Socialism, etc.—that we wonder if we are not actually "loony." How otherwise explain the alleged sanity of the human race? But now and then, as we have said, we discover that we are on the "right side," and we gain confidence to believe that we are not wholly mad. Here for example is the report of the Commission appointed by the Archbishop of Canterbury to study the question of spiritual healing. We have never believed in such healing and have said so frankly, to the great scandal of certain of our friends. Now comes this Commission, composed of men of great eminence in both the ministerial and medical professions, to unanimously declare that "no sick person should look to a clergyman to do what it is a physician's or a surgeon's duty to do." The Commission recognizes, of course, what everybody knows, that recovery of bodily health is assisted by restoration of mental peace, and that spiritual healing, so-called, is therefore a valuable adjunct to medical treatment. But such concession is miles distant from the assertion that spiritual healing can do the job. What is needed in illness is science, and not prayer, or silence, or laying on of hands. But the Commission does not stop with this eminently wise conclusion. It goes on to point out what we believe to be central to the whole problem—that healing to the end of bodily health is not a proper aim of religion at all. "It is not the function of the church," says the report, "to apply its means of restoration if no higher end is sought than recovery of bodily health." Exactly! This business of healing is not religion, but materialism of the worst description. Next to the libertine, the so-called spiritual healer leads the most fleshly type of life of which we know. Religion, strangely enough, is concerned primarily not with the body but with the soul—an elementary fact which our health cults have yet to discover.

What's in a face? We have believed that there is a good deal ever since we came to know and love the face of Abraham Lincoln. On that immortal countenance is written the record of all the pity and all the tragedy of the loftiest soul in American history. We came to feel this same way when we were a student at Harvard and looked upon the face of Charles William Eliot—a living mask of serenity, calmness, unimpeachable integrity and masterful self-control. We still think of the countenance of Grover Cleveland as resembling a granite cliff, stern, unyielding, and as unamiable. We recall how, many years ago, our father pointed out to us a newspaper picture of Theodore Roosevelt, and said, "If that were the face of an unknown man, you would take him to be a typical bruiser." The later fame of Roosevelt has never obscured the essential truth of this reading of his character. Look at the pictures of Herr Stinnes of Germany! Does not his pirate-like countenance exactly typify the sort of man that we know him to be? Look at Henry Cabot Lodge! Is not his countenance exactly the one which any artist would draw to illustrate the reported remark of Dr. Eliot that he had never known Lodge to have an unselfish thought? President Harding is another example—his attractive face the perfect reflection of his amiable, easy-going, friendly character. Lloyd-George rises up immediately as still another example! Cleverness of an almost diabolical character is depicted in every feature. What's in a face? Everything! The faces of men, especially of public men, tell to the keen observer all we need to know about the inward secrets of their hearts.

The Fundamentalist-Modernist Controversy

It is already apparent that the present Fundamentalist-Modernist controversy in the churches is more than a flash in the pan and that it raises issues that go straight to the doctrinal heart of Christianity. The way in which it is overleaping the old denominational barriers is not only surprising but in many respects gratifying. We have held for many years that there is only one real division in Christendom, and that is the division between conservative and traditional religionists and free, progressive and forward-looking religionists. Denominational lines of cleavage have served to confuse this distinction in numerous ways, but the most obvious outcome of a developed controversy along the lines of Fundamentalism and Modernism would assuredly be to clarify and accentuate it. Such a result should rather be welcomed than deplored.

Most of our present lines of denominational cleavage are now plainly seen to be anomalous, and from the standpoint of practical efficiency in religious effort the multiplication of denominational machinery which now characterizes the Protestant world involves an extravagance of overhead waste that is simply appalling to the practical business mind. It would be an entirely different matter if these denominational differences represented any real divisions of conviction or opinion as to the essential content of Christianity. But they do not. In all this welter and confusion of denominational differences fundamental doctrinal divergencies play only the most insignificant part. Occasionally such minor doctrinal matters as whether baptism should be by sprinkling or by immersion may have a showing, but often there is no dispute even on such a question as this. The major differences between the greater denominations today are mere political differences that have nothing whatever to do with the interpretation of Christianity as a body of religious doctrine, or with the fundamental character of its spiritual content.

In their interpretation of Christianity as a religious system there is substantial unanimity among all the orthodox denominations, and even as between Catholicism and the various Protestant groups. To the professing orthodox Christian the essential beliefs and doctrines of Christianity are the same whether he happens to belong to the Episcopal or the Presbyterian Church, or whether he calls himself a Baptist, a Methodist, a Congregationalist or what not.

Probably the only outstanding difference between these various churches that would attract the attention of an outside observer today is the difference between the liturgical and non-liturgical forms of worship, but here again there is nothing binding or exclusive. There is no reason why a Methodist Church, if it so chooses, should not have a liturgical ritual as elaborate and ornate as the most extreme High Church of the Episcopal order, nor is there anything to prevent an Episcopal Church from reducing the form of its worship, as is not infrequently done in many Low Churches, to the simplest elements of common worship. Aside from this there is, for instance, little to distinguish the prayers of one church from those of another, and, other things being equal, a sermon that would be pronounced sound in one church would be appraised in the same terms in another. As the man in the street would say, "They are all trying to get to the same place and to worship the same God": the place usually being heaven hereafter and the God in question that rather curious product of the pious imagination, the Hebrew Jehovah, softened by a few paternal touches, and modified to fit the metaphysical necessities of that triune personality required by accepted Trinitarian speculation.

It is all to the good that already there is more difference in the interpretation of religion as between the Modernist and the Fundamentalist in any church than is reducible from the entire history of the old denominational differences. It is an undoubted fact that there is today more kinship of spirit and more sympathy of understanding between the Modernist in one church and the Modernist in another church than could anyhow exist between Modernists and Fundamentalists in one and the same denominational group.

In short, whether a man, and particularly a preacher, is a Fundamentalist or a Modernist is rapidly bidding fair to outdo the importance of whether he is an Episcopalian, a Methodist, a Presbyterian, a Baptist, or anything else, and there is scarcely room to doubt that if the present controversy develops to the full extent of its possibilities it will eventually result in a complete re-alignment of the entire religious forces of, at least, the Protestant world.

Perhaps the best possible thing that could happen to the religious life of America would be for the Fundamentalists to capture every fortress and stronghold of denominational activity and proceed forthwith to cast out every preacher and person under suspicion of liberal sympathies. It would at least serve to clear the air on a very important issue and put an end to a great deal of timid hesitation and very dubious diplomacy.

How far the public mind is clear on the real issues involved in this controversy it is hard to say. Probably nothing like so clear as is desirable. It would be surprising indeed if there were entire clarity in the public mind, for while Fundamentalism is fairly well defined, the exact position of so-called Modernism is nothing like so precise.

The position of conservative Episcopalians like Bishop Manning of New York is certainly hardly identical with that of the organized forces of Fundamentalism in the country at large, and it would be

entirely proper to expect from Bishop Manning and his fellow conservative Episcopalians a much more scholarly interpretation of traditional Christianity than would be forthcoming from the rank and file of so-called Fundamentalists in other bodies.

It is difficult to believe that men like Bishop Manning would want to go as far as the average thoroughgoing Fundamentalist in the repudiation of Biblical scholarship, nor is it likely that he is very vitally interested in the ordinary Second Advent propaganda. Upon such points as the Virgin Birth of Jesus, however, and the physical resurrection of Jesus from the tomb, Bishop Manning apparently interprets Episcopalian doctrines entirely in harmony with literal traditional beliefs. Whether or not he himself literally believes every article of the Apostle's Creed, it seems to be his contention that this ancient document must stand as the test of true Christianity, and in its literal understanding and interpretation.

Outside of Episcopalian circles (and it is curious to one who knows anything of the general spirit of the Episcopal Church that this controversy should have so suddenly and strikingly invaded its borders) the general position of the Fundamentalist is reasonably clear and precise.

The Fundamentalist is first and foremost a literalist. Taking his stand upon the scriptures of the Old and New Testaments, his main crusade is directed towards a complete restoration of the authority of traditional Christian dogmas in the churches and the world at large. Doubt and question are to be forever banished, together with every thought and idea that runs counter to the main theories of Christian belief. Biblical scholarship is to go by the board, and in its place is to be raised the standard of unquestioning credulity concerning the inerrant character and infallible authority of the ancient Hebrew and Christian writings as embodied in the authorized version of the Protestant Bible of sixty-six books. Science is not to be denied and its findings repudiated if at any point they controvert, or seem to controvert the alleged revelation of the traditional Mosaic account of creation as printed in the chapters of Genesis. Neither in churches nor public schools shall any teachings be permitted that would raise any question whatsoever as to the absolute veracity of the approved Christian beliefs. Rigid insistence is to be laid upon an absolutely literal interpretation of the Biblical writings, at least in all points that serve to sustain the major doctrines of orthodox Christian belief, and Jesus Christ is to be accepted without question as born of a virgin, crucified for the sins of a world, raised again from the dead by a literal physical resurrection, and as presently to come to earth again from the clouds, clad in glory and with an avenging sword.

The Fundamentalist is a person with the zeal of a Roman inquisitor, the spirit of a medieval Pope, and the theology of a "Billy" Sunday. Against the embattled hosts of the world's modern indifference, and against all who seek to substitute rational knowledge for supernatural superstition, he raises as his sceptre and standard a library of sixty-six miscellaneous documents, translated and re-translated a hundred times from their original sources and languages, printed in modern symbols on modern India paper, by modern machinery, and bound in real or imitation modern morocco, which he calls the infallible word of a God who made heaven and earth in six days, and who, out of an infinite wisdom has given to the struggling and diverse races of men this solitary record and announcement of his will and ways, and in its guidance and enlightenment the one hope of salvation from final and irremediable doom for the entire human family.

For ourselves, we could conceive of no greater calamity for America than that it should ever be converted to Fundamentalist Christianity, nevertheless, there is a great deal to be said in favor of the literalness of the Fundamentalist. You at least know where he stands and what he is striving for. The general public also knows where he stands and what he means, or, if it doesn't the fault is its own. He takes his stand on the Bible; on the Bible as a whole; and on the simplest literal understanding of its pages. We should suppose that this very literalness would involve the Fundamentalist in a good many difficulties with his own book, but, if it does, they do not seem to disconcert him, and his confidence is unshakable that this is the actual word of God.

Now all this is perfectly simple and straightforward, and we are all in favor of the candor and straightforwardness of the Fundamentalist as against the often altogether unsatisfactory equivocation of a good many so-called Modernists. The trouble with Modernism is that very few people really know what it means, and a good many of its representatives seem more concerned, as the old saying has it, "to run with the hare and hunt with the hounds" than to make their position perfectly clear and unmistakable. They want to hang on to the old phrases and forms of the creeds and interpret these as they severally please, with reference not to the literal meaning of words, but to some more or less occult significance which they say the words really carry. We shall all admit that the money currency of the country would be reduced to a desperate plight if everyone were allowed to place his own valuation upon a dollar bill. Is it so vastly different when the currency of words is variously evaluated?

If the Modernist means anything, he means, we take it, that he does *not* accept the Bible as the infallible and authoritative word of God. He means that his God and the God of the Fundamentalist are as different as chalk and cheese. He means that he does *not* believe that Jesus of Nazareth was born of a virgin, nor that his dead body was raised from a Palestinian

tomb, nor that this same Christ shall ever come again in triumph from the cloud. He means that he does not believe this is the kind of world the Fundamentalist believes it to be, nor in the necessity for any wholesale scheme of human salvation, nor in a heaven and hell bearing any resemblance to the old ideas.

Why, then, does he not say so in terms as unequivocal, as simple, and as straightforward as the Fundamentalist uses? Why does he not openly and frankly state that if Fundamentalism is true Christianity then he is not a Christian and has no use for Christianity? If the creeds of a given church do not represent his own honest conviction why does not the Modernist change the creed of his church in harmony with his real beliefs, or get out of that church.

We are not wholly lacking, we trust, in historic perspective, sympathy and imagination, but we are sorely troubled to understand the necessity for continuing to use the language of creeds which not only no longer express our true beliefs, but which, literally interpreted, carry ideas entirely foreign to our own. As well might the American Constitution be cumbered with the forms of older monarchic governments.

The most obvious thing in the whole present controversy is that the historic creeds of Christendom do not express the true and honest religious beliefs of the great body of Modernists. If the Modernists everywhere would take pains to state this fact as frankly and as precisely as they know how the whole situation would be greatly clarified.

It is perfectly apparent to the rational intelligence of today that, like all other books of its character, the Bible is the product of human piety, and there is no vestige of reason for the assumption that it is the infallible word of any God—Jehovah or any other. It is also apparent that the God of the Old Testament is simply a concept of the human mind, and of a much earlier and less enlightened human mind than the human mind of today. To many it seems equally apparent that Jesus of Nazareth was simply one of the world's great prophets of religion, about whom our sources of precise information are meagre.

A plain announcement on these lines would do much to clarify the present confusions in religion, and especially as between Fundamentalists and Modernists.

And if the Fundamentalist should retaliate by insisting that according to his standards the Modernist is then, an infidel, it would afford the Modernist a splendid opportunity to affirm that, from his standpoint, the greater infidelity is not in believing too little, but in believing too much on grounds of insufficient evidence; that a reverent agnosticism concerning many of the greater mysteries of life is preferable to a dogmatic assumption that has only superstition as its groundwork; and that religion is the name for an adventurous life rather than a set of beliefs.

EDMUND H. REEMAN.

Jottings

A new religious cult has been organized in Paris to spread abroad the idea of reducing sleep to a minimum as a means of intensifying life. It strikes us as strange that anybody should call this idea "new." We have been reducing sleep to the vanishing point for years, but simply never thought before of calling this a religion.

Down, *down,* DOWN goes the franc! Premier Poincaré must be a happy man. His Ruhr policy, just exactly as he promised, is producing results!

The loveliest picture we ever saw—a photograph of the U. S. dreadnaught "Rhode Island" being dismantled and turned into a pile of junk! This is a piece of good work well done! But why only the "Rhode Island"? Why not make a clean job of it and thus get rid of all these monuments of cowardice?

The New York *Evening Post,* as purchased and managed by Mr. Curtis, confesses that the real reason, of course, why Mr. Hughes does not recognize the Soviet government of Russia is that he knows this government is so soon to fall. Well, well—so there *is* a faith, after all, that can "remove mountains," or that can wait and watch to see them removed! How many times six years, we wonder, will this faith endure!

The destruction of the French dirigible, "Dixmude," and the sinking of the British submarine, L-24, suggest a way in which war may end itself. Perhaps the machines of war may prove to be more dangerous to those who operate them than to those against whom they are directed. This would end the business promptly for, notwithstanding all the romance and the glamor, the soldier goes forth not to die but to kill.

We can feel little thrill over the methods being used in Philadelphia for the enforcement of the prohibition laws. But we want to use this dramatic occasion, none the less, to say two things: (1) What General Butler is doing in Philadelphia shows what *can* be done when government means business. (2) It also shows what *will* be done, ever more and more, until wanton defiance of the law has been ended for good and all in this country. If the "wets" bring down force and violence upon their heads, they have nobody to blame but themselves.

J. H. H.

What Europe Looks Like Today

[The following letter has come to me from a trusted American friend now living in Munich. It is a report of European conditions, so vivid and so important that I feel that I must share it with the readers of UNITY. I ask that special attention be paid to my correspondent's report on Austria and the significance of the action of the League in "saving Austria," as it is called. Months ago, when this League of Nations plan was announced, UNITY stated that the League of Nations' program was not aimed at the rehabilitation of Austria at all, but at its exploitation for the benefit of the financial interests of the Allied powers. This letter, written by a man of wide experience in the business world, now confirms this judgment. Austria as an independent state has disappeared from the map of Europe; her people are unhappy slaves to those who, through the damnable instrumentality of the League, have given them a loan and thus bound them in the fetters of imperialistic finance. When the Austrian loan was floated in New York, in fifteen minutes' time, the Austrian people were bought by the New York bankers, just as the Negro slaves of the South used to be bought, for so much a head. If this is "saving Europe," God help the Europeans!—J. H. H.]

From what we have learned since our arrival, things have not improved in Europe during our absence of six months. On the contrary, they seem to have grown worse and to be on a steady decline. All that can be said is that the masses of the people are becoming accustomed to the bad state of affairs and reconciling themselves to a condition from which the present generation has lost all hope of escape. From whatever source, except from the politicians in office, one hears only of gradual moral and physical decline. Of course one hears of near-balancing budgets with their enormously increased income from taxes, but of the suffering and distress caused by the increased tax burden, nothing appears. One is also reminded of the steadiness of certain currencies, and of the relief of shaky financial institutions, but never of the terrible cost which the people are paying therefor, in increasing privations — less food, less clothing, poorer housing, less opportunity to work and worst of all rapidly disappearing opportunities for spiritual, social and artistic development. So far as I am able to judge there has not yet been proposed a single measure which might be called constructive or designed to bring about the economic rehabilitation of Europe. Everywhere the politicians and statesmen are, to use our old expression, engaged in "painting the pump" in the hope that the nauseating draught dished out to the public therefrom will in time become more acceptable. The average Austrian certainly does not agree with the statement of Sir Robert Cecil to his American audiences, that his country has benefited by its submission to the League of Nations. On the contrary, the condition of the unfortunate country is now described as one of complete vassalage. The benefits are said to consist of assistance to some English banks which were "in the hole," and measures for obtaining a stronghold on the economic situation. The grim joke played on Austria in the betrayal of its faith in the promises of the League is only one of the black chapters in latter day European politics.

Here in Central Europe we find things much worse than last year, especially in Germany. Hundreds of trains have been taken off on account of coal shortage and many factories are closed or on part time. Food and other necessaries are almost beyond the reach of most people. One of the local papers states that 50 per cent of the people of Prussia are undernourished and that the total milk supply of Germany is only a few tablespoonfuls per capita per day. Sugar and some foods are still rationed. The housing situation is prevented from becoming critical only by the most rigid municipal regulation by which every inhabitable room is under control of the housing authorities. Hospitals, clinics and the various asylums for orphans, the aged and infirm, are at the point of abandonment. All the necessary supplies are being gradually exhausted therein, with no hope of replacement. All of the childrens' clinics are filled with patients, suffering from ailments due to undernourishment. In one of the largest hospitals and clinics here I was told that the subscriptions for all foreign medical journals and publications had been cancelled on account of lack of funds. Students in the universities and colleges are turning to anything that promises to provide means for continuing study and the tales of their privations are almost unbelievable. Being compelled during cold weather last winter to study in bed—since there was no heat to be had—was a common occurrence. Thousands of children are being brought out of the Ruhr and distributed in other sections in the hope that they might be better fed and clothed. Norway has agreed to take lots of five thousand to six thousand for periods of several weeks. Clothing is turned and patched till it is threadbare and the rags go to public institutions where they are made into children's underwear and other articles of clothing. Every day one meets people who offer to sacrifice some personal article to obtain funds. Begging outright is very rare. And this tale may be repeated as true practically of every country of Europe whose cry of despair is echoed in the remark of a little girl whom I passed the other day in the company of an old man. She said, "Grandfather, we are all ruined. Everything is going to pieces."

But however much I am impressed with what I have seen and heard during the past two years in Europe, I have never been tempted for a moment to entertain the slightest faith in betterment through the League of Nations as at present constituted or anything that might possibly grow out of it and that includes the proposed World Court. Should we associate ourselves with the politicians in charge of European affairs, we should find America entrusted with the privilege of being allowed to try to settle the disputes of a lot of political crooks—a decision in favor of any of whom would be a disgrace. In any attempt to do justice America would be ingloriously out-voted. In either case we should succeed only in prolonging the present agony and the careers of the "grey wolves" of European politics. Europe must be compelled to put its own house in order without any political interference by us. Sooner or later there must come an agreement between the peoples of Europe and a rectification of their wrongs and grievances. The aged and the middle aged of the present generation may not see it come to pass. But the youth of Europe while praying for a dissolution of things as they are, looks forward to a new era—when it shall be in charge of affairs.

I might have written you a much more joyous letter from this center of art, literature and music; of the many religious festivals and customs of Whitsuntide; of the beautiful mountain regions which no conqueror

covets and which no ingenuity of man has yet been able to subvert to commercial profit; where only honest and hard working men and women are able to subsist, where there are no "no trespass" signs, no guardians of the peace, where the majesty of the land resides in the spirit and need not be personified—a place where nothing that is false can hide itself or survive. But when I recall a remark in one of the first sermons I ever heard you preach—that if you believed in a Hell you should consider it your duty to be there—I naturally hesitate to dwell on a description of this paradise so long as other parts of Europe are full of hells that need attention. I shall, however, enclose a few postal views of this region where we spent last July and expect to go again this summer. . . .

I feel that I must add like everybody else does—what I regard as "the duty" of my own country toward Europe. It may be summed up as "Millions for relief but hands off politics"; out of our super-abundance, to the last dollar, in an effort to assist toward survival through the impending dissolution, of all such things as are worth while.

The Best Books on India

I am receiving many inquiries about India, and particularly about books dealing with Gandhi, his Non-co-operation Movement, and the present political situation there generally. As the subject is one of wide public interest, may I be permitted to answer the more important of these inquiries through UNITY?

The sympathy of the American people is naturally active and warm toward any and all nations struggling to free themselves from bondage. It would be so toward the people of India if we understood them and the real nature of their struggle. But unfortunately we have little knowledge of either. Probably there is no other great historic country in the world of which most of us are so ignorant. Nor is this the worst: much that we think we know is not true. It is one-sided, it is biased. Great Britain is rich and powerful and has the ear of the world; whereas India, being held in subjection by a foreign power, with all means of communication between herself and the world strictly censored, has almost no means of making her case known outside of her own borders. This is the reason of the bias. Of course Englishmen, whose nation derives enormous wealth, prestige and power, from its great Indian dependency, naturally try to justify their occupancy of the land. Most men are biased by their pecuniary interests. If the slaveholders in our southern states, in the days when slavery was lawful in this country, could not be trusted to be just and fair in speaking or writing about their slaves and slavery, as little can we expect Englishmen always to be fair and just in their representations of the people they hold in bondage. However, there are some individual Englishmen—and some connected with the India service—who have risen above bias, and above all selfish considerations, and have fearlessly pointed out the evils of their rule in India, and the crime of holding any people in subjection against their will.

Persons who desire to see India from the inside; to know truly the Indian people—their civilization, aspirations, hopes, ideals and ambitions; to realize how it feels to be held in subjection by the sword of a foreign power, and the meaning of India's struggle for freedom; and especially who wish to understand Mahatma Gandhi, who certainly is one of the most remarkable characters of modern times, and his Non-co-operation Movement, which is stirring all India as it never was stirred before,—persons desiring this real knowledge, will do well to read the following books, some of them written by Englishmen and some by eminent scholars and publicists of India.

Perhaps the very best historical works on India from an Indian writer, are those by Romesh C. Dutt, an eminent scholar and statesman, who for a considerable time was a lecturer on history in University College, London, and later Finance Minister in the Indian State of Baroda. His most important books are:

"The Economic History of British India." London: Kegan-Paul & Co.

"India in the Victorian Age." Same publishers.

"Famines in India." Same publishers.

"England and India." Same publishers.

"History of the Civilization of India." London: Dent & Co.

The last named work shows the great place which India has held in the history and civilization of Asia for more than three thousand years. The other works named are careful, thorough and illuminating studies of the effects of British rule upon the finances and industries of India, the destruction of India's manufacturers in the interest of those of England, and the causes of India's present poverty.

"'Prosperous' India: A Revelation from Official Records," by William Digby, C. I. E., long a British official in India. This large volume contains a startling array of facts and figures obtained from the most trustworthy sources (which no one has been able to refute or discredit), in support of the affirmation that British rule in India, throughout its entire history, has been in effect a vast organized exploitation of the country, which has resulted in reducing the Indian people from their former industrial prosperity and wealth to a condition of more abject poverty than is to be found in connection with any other civilized nation in the world.

"New India, or India in Transition," by Sir Henry Cotton, 35 years a high British official in India. London: Kegan Paul. Arraigns British rule for its injustice and tyranny, and supports the contentions of Mr. Digby and Mr. Dutt in almost every particular.

Excellent books in the same line are:

"India," by Keir Hardie. New York: B. W. Huebsch.

"The Awakening of India," by Ramsay Macdonald. London: Hodder and Stoughton.

"England's Debt to India," by the eminent Indian publicist and Nationalist leader, Lajpat Rai. New York: B. W. Huebsch. The last named work was written in America, and ought to be widely read here. Mr. Rai has two other books of value: "Young India," and "The Future of India," both published by Huebsch.

"The Awakening of Asia," by H. M. Hyndman. New York: Boni and Liveright. Mr. Hyndman was an eminent English publicist, who, throughout his life, was an uncompromising advocate of justice and freedom to the Indian people. The chapters on India in

this book (written shortly before his recent death) are of great value.

For persons desiring to know the truth about Mahatma Gandhi and the remarkable Non-co-operation Movement which he has inaugurated, it has not been easy until lately to obtain trustworthy information. At last, however, we have reliable knowledge. Probably the very best account we possess of the great Indian leader is to be found in three articles entitled "Mahatma Gandhi," by Romain Rolland, in the *Century Magazine* of December, 1923, and January and February, 1924 (to be re-published soon in book form). The value of this account lies in the fact that it is written by a great writer who sympathizes with Gandhi and thoroughly understands him.

"Gandhi the Apostle," by H. T. Muzumdar (obtainable from the Orientalia Book Shop, 32 West 59th St., New York). Contains a full account of Gandhi's trial by the British government, and much other interesting information.

"Young India," by Mahatma Gandhi. B. W. Huebsch, New York. This is not a book *about* Gandhi, but it is the *man himself*. That is, it is a compilation (in a single volume of 1200 pages) of all his most important writings during the three years in which he was organizing his great nation-wide Non-co-operation Movement against British rule. It is a monumental work which should be in all libraries, and is indispensable to all who would gain a complete understanding of the thought, the ideals and the philosophy of the great Indian leader. The value of the book is much increased by an introductory chapter giving a history of the Non-co-operation Movement, written by Rajendra Prasad, Secretary of the Indian National Congress.

"India's Silent Revolution," by Fred B. Fisher. Macmillan. This book gives us an illuminating and on the whole a candid and fair portrayal of political and social India, by an American who has spent much time in the country of which he writes, and who, while friendly to England, is sympathetic toward the aspirations of the Indian people for freedom. The book is not in all respects just to India, though it tries to be; but it is interesting, human, contains a good deal of important information and is well worth reading. One of its limitations is, that it was written (in 1919) before the present Government "Reform Scheme" had gone into operation, and therefore of course does not enlighten us as to the serious defects of that scheme, or give us any account of Mahatma Gandhi and his Non-co-operation Movement.

"Non-Violent Coercion," by Clarence M. Case. New York: Century Co. A scholarly discussion of the philosophy of "Passive Resistance" and a history of its practical application to life from Buddha's day to our own. Has two excellent chapters on Gandhi and his Non-co-operation Movements in South Africa and in India.

"India's Nation Builders," by D. N. Bannerjea. Brentano, New York. Contains extended sketches of fifteen of the most eminent Indians of the past one hundred years—political leaders, educators, publicists, economists, authors and religious teachers. Valuable as giving, through the medium of interesting biographies, a very clear insight into the thought, life, political and social ideals and civilization of the India of today.

"India in Ferment," by Claude H. Van Tyne. Appleton. If one wants an authentic book on India, written from the British side, from the side of Imperialism, from the side of a believer in the dominance of the white race, he probably cannot do better than to read this. The author makes a strongly emphasized claim of being fair, just and non-partisan. As a fact, he was invited to India by a distinguished British official, was entertained and given every attention by British officials wherever he went, and was shown everything from the British standpoint. He even tells us that he received a wireless message of welcome a thousand miles out at sea from the British Governor of Bombay. It is true that he seems to have had considerable talk with Indian leaders, but everything shows that it was not because he felt sympathy with their struggle for freedom, or any indignation over the fact of a great nation being held in subjection by the sword of a foreign power, but in order to get material to criticize and disparage the Indian cause and justify the British occupancy of the land. The book is mentioned here because it is probably the most effective volume of British propaganda that has appeared in this country —being more effective, of course, because written by an American. It says all that can be said in support of British rule in India, and to prejudice Americans against a great historic people who have as much right to freedom as had the American Colonies in 1776, and who are suffering far greater wrongs and oppressions than the American Colonies ever knew.

"India in World Politics," by Taraknath Das. New York: B. W. Huebsch. This book should be read by everyone who desires to understand India in a large way, that is, in its international and world relations. No nation can be understood alone. This is particularly true of India. India as held in subjection by Great Britain is the great, conspicuous and outstanding illustration of imperialism in the modern world. It is the richest foreign "possession"—the richest "loot" —that the modern world has known. If Britain is justifiable in holding the 320,000,000 people of India in subjection against their will, and exploiting them, then any nation is justified in holding and exploiting any other people if it has the power to do so. Mr. Das's book is of great importance as showing two things. (1) Britain's possession of India has stirred the envy of the other nations of Europe, and has been the prime influence in setting them at the bad business of subjugating weaker peoples in Asia and elsewhere and grabbing their lands, in order that by this means they too might gain wealth, prestige and power as Britain has done. (2) Britain's possession of India has been the world's most prolific modern breeder of wars. More than two-thirds of all Britain's wars for the past two centuries have been fought directly or indirectly to keep secure her grip on India. Thus we see that, in the very nature of the case, there can be no permanent peace to the world until Great India containing one-fifth of the population of the globe is free. India held in subjection by a European power is a perpetual world peril. And it will be more so in the future than in the past.

"Hindu Achievements in Science," by B. K. Sarkar. London: Longmans Green & Co. This book will amaze readers in the western world by its revelations of the many important scientific discoveries which were made in India much earlier than in Europe.

The best book on India's religions is "India and Its Faiths," by James Bissell Pratt, Houghton Mifflin Co. We know of no other work covering the whole ground

of India's historic faiths that is at once so intelligent, so sympathetic, so illuminating and so just as this. The interest and value of the book are increased by the fact that it contains excellent chapters on those two important modern religious reform movements of India, the *Brahmo Somaj* and the *Arya Somaj*. It also has a chapter on the Theosophical Societies.

There are in India 60,000,000 Mohammedans, and the rulers of the land for several centuries before the arrival of the British were followers of the Arabian prophet. Therefore in order adequately to know India one must have an intelligent understanding of Mohammedanism. By far the best work on this subject is "The Spirit of Islam," by Right Hon. Ameer Ali. Doran & Co., New York.

For persons seeking information about Indian Art, no works are so valuable as those by E. B. Havell and A. K. Coomaraswami.

A standard work on India's place in the world's Civilization (particularly in religion, philosophy and literature), is Max Müller's "What Can India Teach Us?"

Those who would really know Indian life, Indian homes and Indian womanhood, and also the Hindu religion as it enters into the whole experience of the people, should read "The Web of Indian Life" (or any other books obtainable) by Margaret E. Noble (Sister Nivedita). No other English woman has identified herself so completely with India, or entered so sympathetically and deeply into the spirit of the Indian people as Miss Noble. All her writings possess great charm.

For the history of India and for general information, consult (in addition to the above named books) The Encyclopedia Britannica; but beware of some bias in favor of England.

Of course all students of India will want the writings of Rabindranath Tagore. These can be found now in most American Libraries.

J. T. SUNDERLAND,
Formerly President of the India Information Bureau of America, and Editor of "Young India."

THE STUDY TABLE

A Disgraceful Chapter of American History*

This book, described by Moorfield Storey in his Introduction as "a very important contribution to the history of this country," presents a detailed and dispassionate record of the so-called "red" raids engineered by Attorney-General Palmer and the U. S. Department of Justice in January, 1920, written by the man who, as Assistant Secretary of Labor, was fortunately charged with the duty of handling the more than 5,000 cases of arrest, and deciding in each case the question of deportation.

The story, in its facts of lawlessness, tyranny and sheer brutality, is one at which, says Mr. Storey, "any true American must blush." The famous committee of twelve lawyers, headed by Roscoe Pound, Dean of the Harvard Law School, who investigated the whole episode, described the conduct of the Department of Justice as an "assault upon the most sacred principles of our Constitutional liberties." We are not familiar enough with the details of American history to know if there is a blacker page in our national annals than this, but it is our belief that only in the foulest records of Russian history under the Tsars can anything be found to parallel the political crimes perpetrated by Mr. Palmer. That his impeachment was not pressed, and this lawless official punished for his gross offenses against the rights and securities of a free people, is not the least of the scandals set down in this book.

Out of the shame of this chapter of American history, four figures emerge with credit. First and foremost, Louis F. Post, who kept a cool head amid the madness of the hour, and at the instant peril of his official life, and at bitter personal cost, remained staunchly faithful to his sworn duty as an administrator of a Constitution and its laws. Secondly, Secretary of Labor Wilson, who made Mr. Post's action his own, and sustained him unflinchingly when under fire. Thirdly, President Wilson, who, when charges for Mr. Post's removal from office came to the White House, dismissed them with studied indifference. Lastly, Representative Pou, a partisan of Attorney-General Palmer, who quashed the proceedings looking to Mr. Post's impeachment by declaring his confidence in Mr. Post on the basis of evidence presented, and washing his hands of the whole business.

Mr. Post did an inestimable service to his country when, in the name of law, he stood between Attorney-General Palmer and the helpless aliens whom he so cruelly assailed. He has now performed another great service in writing and publishing this history of the tragedy.

J. H. H.

* "The Deportations Delirium of Nineteen-Twenty," by Louis F. Post; published by Charles H. Kerr & Co., Chicago.

"The Decay of Capitalist Civilization"*

The Webbs have given us in this book a clear and impartial setting forth of our social order as determined by present day Capitalism. It is refreshingly free from the arrogance that marks much of our American radicalism—assuming neither deterministic depravity on the part of the capitalist nor exclusive enlightenment for the revolutionist.

There is apparently no attempt to capture attention through brilliant attacks, but throughout the two hundred odd pages there is a persistent appeal to the reason of every man and woman who is other than traditionally minded.

The illustrations used are drawn quite as frequently from the capitalistic regime in the United States as from that of the United Kingdom. And the quotations from our press, our Committee reports, annals and Government reports, show the same disconcerting familiarity with our failings, and sometimes obscured doings, that English writing is apt to reveal.

In its totality the book is an indictment, contending that the removal of the ownership of the instruments of production from the bulk of the population has brought about poverty, loss of freedom, and spiritual deterioration.

The argument to support this contention is based upon stated facts that are not to be controverted, and

*"The Decay of Capitalist Civilization," by Sydney and Beatrice Webb. New York: Harcourt.

it is presented with a simplicity and reasonableness that compels admiration.

According to the Webbs "The Core of the Case" lies in the motive and nature of profit making.

While admitting that the propensity to barter and higgle and bargain is an advance upon the purely animal propensity to seize without making any return for what is seized, the claim is justly put forth that Capitalism has pushed the bartering propensity to the point of buying labor at the cheapest rate and selling the product of labor at the highest rate. Hence "profiteering" and the "exploitation of labor," and the justification of any course however inhuman by the naïve plea that it is necessary to secure the predetermined profit. A profit not of ten per cent or a hundred per cent but of thousands of per cent.

By implication, and with undoubted justice, the United States is accredited with absolute faith in a few simple dogmas that practically determine its national life. These dogmas, the authors state, have become so axiomatic as to be taken habitually for granted in this country. They are given as follows. I quote:

> The happiness of the community depends upon wealth; the wealth of the nation depends upon maintaining aand increasing its annual products; the best way of doing this is by letting each citizen make himself as rich as he can in his own way; the quickest way to personal riches is profit-making in a free market; hence unrestricted profit-making by individual capitalists is the best way of securing the welfare and happiness of the nation.

A by-product of this philosophy of life is the creation of huge fortunes through debauching mankind, as in the opium traffic, the white slave traffic, the alcohol traffic—often openly supported by capitalistic government—sometimes camouflaged by smoke screens with which the intelligent are familiar.

More subtle and perhaps more vitiating to the spiritual power of a people would seem to be the prostitution of thought and feeling engendered by these standardized dogmas—complacency—indifference—dulled perception—false ideas of what constitutes true wealth.

The Webbs make a sharp distinction between the initial success of capitalism along certain lines and the present day failure to make good by any true criterion of values. Admitting an acute degree of efficiency to have been developed (which they aptly term "The smell of the market") they find it regrettable that the entire being of these efficients is abnormally concentrated on what "pays."

Accepted business standards are set in a clear light and contrasted with the standards still maintaining in the professions—for a teacher, a clergyman or a physician to do poor work because it did not "pay" to do good work is almost unthinkable. Yet that very plea from a manufacturing concern would be quite admissible by existing standards.

An interesting analogy is pointed out between the ways of anarchy and the ways of capitalism. It is inherent in each to destroy, but the frightful waste and sabotage of capitalism exceeds that of any other system.

Today there is nothing that capitalism so much dreads as an industrial revolution that will overthrow the existing order with its established property rights—but in reading this book one is forced to consider the fact that the Industrial Revolution which established capitalism not only overthrew the existing property rights of that day but the common law as it then stood, exactly as Communist Russia is doing at this moment, to the well bred horror of all substantial property owners.

In closing their argument the Webbs call attention to the fact that in their thirty years of active work in the Labor Party this is the first time they have framed an indictment of the capitalist system. They give as their reason for presenting it now "A deliberate attempt to drive back the mass of the population . . . behind the positions gained during the last half century," on the part of the capitalists and landowners of Britain and the United States.

FLORA J. WHITE.

Americanizing the New Testament

In the year 1890 there graduated from Denison University, Granville, Ohio, at the age of eighteen, Edgar J. Goodspeed, son of Dr. Thomas Wakefield Goodspeed, Corresponding Secretary for the Board of Trustees of the University of Chicago. After spending a year in graduate study at Yale University under William Rainey Harper, Edgar J. Goodspeed devoted a year to teaching and study at Morgan Park (Chicago). When, in the following year (1892), the University of Chicago was opened with Dr. Harper as its first president, the young man enrolled in the Divinity School, from which in 1898 he received the Ph. D. degree in New Testament Greek. The next two years, Dr. Edgar J. Goodspeed spent in Eurasia—studying under Harnack at the University of Berlin, visiting Oxford and Cambridge, and traveling through Italy, Egypt, Palestine and Greece. Upon his return to the University of Chicago, Dr. Goodspeed was given an associate professorship in Biblical and Patristic Greek. Now, after a lapse of twenty-three years—years devoted to teaching, writing, and university administrative activities, he steps prominently into the world's limelight—I fancy far more prominently than he had dreamed would be possible—as the author of an American translation of the New Testament.*

Much of this prominence is due to adverse criticism. These are not days in which one can tamper with the Holy Bible without being severely upbraided. And the editorial deluge heaped upon Dr. Goodspeed—the perusal of which is affording him a very enhancing indoor sport—is not, in any sense, limited to the fundamentalists, from whom one would naturally expect scathing censorship; but is contributed to, in no small degree, by those who feel that the new translation robs the King James version of its literary values. *The Freeman*, for example, perhaps the best written journal this side of the Atlantic, says, in commenting upon the American translation:

> If he (Dr. Goodspeed) wrote in the interest of science, one must say that the Revised Version is probably better than Mr. Goodspeed's and that Mr. Goodspeed's closer approach to the vernacular is of no particular advantage. If he wrote in the interest of religion, his version is a lamentable failure; for by far the greater part of the force of religion lies in its poetry, and Mr. Goodspeed has simply vulgarized all the prepossessing and animating poetic charm out of his text. The science of the Bible and of its textual criticism is, for the purposes of religion, practically negligible. Religion is most furthered by enjoyment of the Bible; and this is hampered and retarded by reading the Bible in a version devoid of poetic charm and poetic power.

Even although it is easy for those who take this point of view to cite passages from the two texts

*"The New Testament, An American Translation," by Edgar J. Goodspeed. University of Chicago Press.

which seem to substantiate their contentions, the fact remains that the New Testament, when evaluated as a single book, has to be recognized as the product of untrained writers. Much of the adoration which the modern literati hold toward this ancient document is due to its unique out-of-dateness and to certain traditional sentimentalities with which, for centuries, it has been associated, rather than to the purity and excellency of its diction. What Dr. Goodspeed has tried to do, and with no small degree of success, is to give to America, as Dr. Weymouth and Dr. Moffat gave to England, a modernized translation of the New Testament. His work is based upon a painstaking study of original sources. It puts the New Testament in phraseology familiar to the average individual, and, so far as possible, phraseology which corresponds in the treatment of each separate book, to the style employed by the original writer of that book. The result has been a New Testament so totally lacking in ambiguity that one is almost shocked by the simplicity and commonplaceness of its statements. It is, I think, this unveiling of the ambiguous which leads many to claim that Dr. Goodspeed has replaced grandeur with vulgarity. But this American translation does more than remove the mystery from "hard" sayings.

While many modern Christians are not particularly concerned with accuracy in Bible translations in that they feel the sayings of historic characters who lived two thousand years or more ago have but slight value in aiding one to arrive at solutions for twentieth century economic, social and religious problems, it is true that a very large per cent of the reading public of the United States will find their chief delight in Dr. Goodspeed's translation to lie in its more authentic renditions of those verses which have been the subject of much scholastic criticism. Excellent illustrations of the surprises which await those readers who are familiar with the King James edition, are contained in the following comparisons:

ACTS 26:28

King James	*Goodspeed*
Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.	"You are in a hurry to persuade me and make a Christian of me!" Agrippa said to Paul.

1 COR. 13:3

King James	*Goodspeed*
And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.	Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good.

1 COR. 16:22

King James	*Goodspeed*
If any man love not the Lord Jesus Christ, let him be anathema Maranatha.	A curse upon anyone who has no love for the Lord. Lord, come quickly.

The many years which Dr. Goodspeed has devoted to the writing of this translation have been well invested. The work is a credit to American scholarship, and I look forward to that day when J. M. P. Smith edits his promised modern American translation of the Old Testament.

EDWARD ARTHUR ROCKWOOD.

CORRESPONDENCE

THE PRIESTLY ELEMENT IN THE LIBERAL CHURCH

Editor of UNITY:

My neighbor, Arthur B. Heeb, in UNITY for November 22, asserts that the theological, priestly party is gaining strength in the Liberal Church in general and the Unitarian Church in particular. My impulse to contradict him strikes me as a bit humorous, as I have myself composed similar burning communications which have usually been refused publication in the official journals of liberalism. I certainly would not put myself in the position of criticizing Mr. Heeb himself, of whom I have heard warm expressions of friendliness in Unitarian circles. And I cannot speak from as extensive an experience among Unitarians as his. But during four years in the Unitarian ministry on the Pacific Coast I have seen no evidence whatsoever that would support his thesis.

I have met many of the Unitarian ministers of this coast and from all, or nearly all, of those in the active pastorate I have received communications concerning possible methods of wider co-operation with Universalists and other groups. There were many who suggested methods associated with social Christianity, but not one who advocated priestly remedies. It may be that some do advocate such, but I have never heard one of them plea for robes, lecturns, cups, formalism. At a recent ministers' meeting the discussion turned upon symbolism, and most of the men admitted that they had never thought much about the matter. The only definite suggestion of a symbol of possible value came from one who is the antithesis of formalism. The only minister who ever tried to persuade me to wear a robe was a Universalist of Indiana who insisted that I would find it the coolest garment for hot weather.

Mr. Heeb bases much of his argument on the questionnaire entitled, "Religious Beliefs of College Students." It happens that this study was prepared by three of us in the Palo Alto church, and has never, so far as I know, been used except at Stanford. I suggested its use elsewhere to the Boston office of the Laymen's League, but they were not sufficiently interested to reply to my letter. Two of the compilers might plead guilty to being a bit interested in theology; the third has thrown overboard all theological concepts, even those usually labelled "liberal." All three would feel rather insulted to be accused of being classed as "priestly." By this study one man hoped to find out what students were really thinking, as a basis for our appeal to them. Another looked upon it as a bit of psychological research. I thought it a clever means of getting students to think about religion for themselves. Such a compilation produced a very imperfect document, but hardly one that would lead to the conclusion that the Unitarian denomination is about to adopt a catechism.

In presenting the results to my congregation, and in the *Christian Register* for May 24, 1923, I was careful to point out the following facts. This method of investigation is not regarded as scientifically sound. The most striking characteristic of the replies was their variety. Among the ten propositions most frequently accepted in the affirmative, there were only three that savored of theology, whereas six have distinctly the prophetic note of the social gospel. Contrary to Mr. Heeb's statement, about one-third of the propositions on the original questionnaire were non-theological. Perhaps the reason that he found only three of a humanitarian nature (I fear he did not search very carefully) is that the wording was designed to stimulate students to think, rather than to arouse some previously acquired habitual prejudices.

Further evidence to contradict Mr. Heeb's position comes from my own church members. I tried to have them fill out answers to these questions, but had to abandon the plan as so many of them were unwilling to expose their departure from what they imagined to be Unitarian orthodoxy. We have on Sunday mornings, in addition to the sermon, three hymns, a prayer, a reading, and a solo. No one has ever suggested to me more form. Many have suggested less.

I like to proclaim myself a radical and have had, in days gone by, some bitter hours as a result. But I have come to feel that we radicals are too ready to jump at conclusions. We are as subject to phobias as Messrs. Lusk and Palmer. We always lay our troubles to persecution. If others refuse to play just as we want, we take our toys and go home. Radical ministers need to cultivate a sympathetic approach to those who hold undesirable conservative opinions, an appreciation of the psychology of teaching, and a greater patience.

As for the Quakers, among whom Mr. Heeb has found opportunities for service, I think so highly of them that during the war I decided to become one. The response to my letter of inquiry concerning their requirements was a good-sized little book—of theology.

Palo Alto, Calif. ELMO A. ROBINSON.

THE FIELD

"The World is my country, to do good is my Religion"

A RESOLUTION.

The Church Peace Union announces that its trustees at their Tenth Annual Meeting on December 11th adopted and sent to President Coolidge a resolution favoring America's Participation in the World Court. The resolution follows: "The Trustees of the Church Peace Union, believing that the Permanent Court of International Justice is an essential step toward the peace and security of the world and a practical and immediate means for the attainment of these ends, and that the participation of the United States in the Court is urgently needed and essential to its greatest usefulness, and is in complete accord with the traditional policy of the United States, we wish to express our gratitude to the President for his recommendation that our nation become a party to the Court, and pledge ourselves to use every influence to aid him in his high endeavor."

Those who attended the meeting of trustees and voted unanimously in favor of the resolution were: Dr. Peter Ainslie, Dr. Arthur J. Brown, President W. H. P. Faunce, Dr. Frank O. Hall, Dr. Hamilton Holt, Prof. William I. Hull, Dr. Charles E. Jefferson, Dr. Frederick Lynch, Mr. Marcus M. Marks, Dean Shailer Mathews, Dr. William P. Merrill, Dr. John R. Mott, Mr. George A. Plimpton, Dr. Junius B. Remensnyder, Judge Henry Wade Rogers, Mr. Fred B. Smith, Dr. Robert E. Speer, Dr. James J. Walsh, Bishop Luther B. Wilson and Dr. Henry A. Atkinson.

New York.

CALL TO NATIONAL SINGLE TAX CONVENTION

In the present turmoil of conflicting interests, individual and national, Single Taxers stand alone in knowing the only way in which these confusions and disagreements may be reconciled.

The truth for which Henry George contended must be proclaimed in its fullness. Now more than at any time in the past, the great truth is needed for the salvation of civilization nearing chaos.

Let us get together for mutual support and mutual work, to more effectively bring this truth to the people. Single Taxers of all shades of opinion are agreed that only by the collection of the entire rent of land can the catastrophe that threatens civilization be averted.

To make this truth effective, to hasten the application of what Henry George declared to be the "Sovereign Remedy" for the ills of civilization, you are urged to attend the Second National Convention of the Single Tax Party to be held in New York City on February 8th and 9th, 1924, in the Convention Hall of the Engineering Societies Building, 29 West 39th Street, at 10:30 A. M.

The Single Tax Party in addition to putting a Presidential ticket in the field has pledged itself to aid the California Great Adventure, and the campaign in Oregon to the end that Single Tax Amendments to their respective constitutions will be on the ballot in both these States in 1924.

The Single Tax Party by championing California and Oregon in addition to its own individual responsibilities as a political organization, is thus affording an unusually favorable opportunity for the co-operation of all shades of Single Taxers who see triumph for their cause through the agency of the ballot.

By reason that "Single Tax" as a title fails so utterly to define the true meaning of the philosophy of Henry George who saw in the collection of the annual rent of land in lieu of taxation, the only way to freedom and liberty, the Executive Committee will recommend to the convention the adoption of a more suitable and illuminating name for the great movement whose aim is the abolition of economic slavery.

Regardless of other activities in which Single Taxers may be engaged, all of them should be affiliated with this work; the weight of their united votes should be cast in favor of the Single Tax on Election Day. On this Sovereign day freemen exercise their right to determine the principles and policies of their government; Single Taxers should on that day select as rulers those who are in sympathy with their ideals. They should not so lightly esteem the franchise won by the blood of our fathers through ages of struggle against the selfishness of privilege as to place in public office men and parties that are opposed to justice and who are indifferent to every aspiration of Single Taxers for a better and happier world.

Be on hand at the Convention. The scope and breadth of the Single Tax Party program should enlist your cordial co-operation.

Very truly yours,
WILLIAM J. WALLACE,
Chairman, Nat. Ex. Com.

December 10th, 1923.

THE WAYFARERS TRAVEL AGENCY

(Geoffrey Franklin and David Gourlay)

Head Office—London, 33 Gordon Square, Bloomsbury W. C. I.
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The Wayfarers Travel Agency announces a new service for serious minded travellers. You, we believe, will find this service of interest and we are therefore taking the liberty of writing to you regarding it.

People working in lines of special interest in various parts of the world, are too often unaware of the progress being made along their own lines in other parts of the world, and would welcome a chance to study new methods and new ideas.

The Wayfarers Travel Agency is arranging for groups of about ten people, led by ardent workers, to visit the work being done along special lines in England and other countries. We enclose sample itineraries which can be varied indefinitely according to taste and requirements, while we can work out itineraries along other lines for those who desire them. These trips are run in conjunction with sight seeing in England and on the continent.

The price will be from $875 to $895 for from 65 to 70 days in Europe, which includes steamship passage, travel costs abroad and hotel accommodations. We offer a free trip to any really enthusiastic person who will collect ten people to take such a trip.

If this group idea does not interest you, let us point out that we are in a position to help individual travellers, both with their passage to Europe and their itineraries. Write us for information.

Your very truly,
JAMES A. NORTON,
American Representative,
WAYFARERS TRAVEL AGENCY,
45 West 34th Street, New York.

Suggested Alternative itineraries:

Labor Problems, trade unions and the co-operative movement.

Prison reform, industrial and reformative schools.

Adult education.

Sunday School and religious community work.

Town planning and housing.

Municipal work.

Health work.

Child welfare.

Social Tour of England and France

Arriving in England about July 1

July 1-9—London. Centering around Toynbee Hall, the Woman's University Settlement or some other settlement. A visit will be made to the Empire Exhibition, to London Settlements and an opportunity given to visit Parliament if it is in session.

10-11-12—Birmingham. Centering around Woodbrooke Settlement and the Woman's University Settlements, Summer Lane. Visit to Cadbury's Works, Bournville Village and Boys' and Girls' Clubs, Adult Schools and Sunday School Work, etc.

13-14—To Bradford, studying the Guild of Help and Municipal work.

15-16-17—To York. Sightseeing over the Moors and a visit to the Minister. Visit to Rowntree's Cocoa Works and housing schemes.

18-19—To Manchester, seeing University Settlement and Clubs, etc.

20-21-22—Birkenhead and Port Sunlight. Sightseeing in Chester.

23-24-25—Bristol, studying University Settlement and Social Problems in the town.

26-31—Devonshire and Cornwall, sightseeing.

32-50—International Summer School at Honfleur or some other summer school. Paris, studying social problems and the trade union movement.

51-52—Tours. University summer course.

53-54—Toulouse. University summer course.

55-57—Avignon. Les Baux Arles, etc.

58—Grenoble. University summer course.

59—Chamonix.

60-68—Geneva. League of Nations summer school.

69—To Paris and Cherbourg.

Notes on Itinerary, Social Tour

In this itinerary an attempt has been made to give the student as wide a vision of the social problems of England as is possible. It will be conducted by an expert in social problems and lectures will be given at the various centers on some branch of social work. Recreation has not been neglected as will be noted in the itinerary.

The International summer school at Honfleur is organized by Miss Mary Kelsey, a keen American internationalist. League of Nations summer school, held while the League of Nations is in sessions, is being addressed by men of first class ability and knowledge of League of Nations.

An attempt is made in France to study the social problems of that country. Whenever possible the group will be introduced to well known men in various places.

The price of this tour will be $875 from New York to New York, including fees for the summer schools and for the lectures and entrances to all places put down on the itinerary, as well as railway fares, hotels, passage, etc.

PLEDGE FOR JEWISH PACIFISTS

1. I shall never use or threaten to use or do anything to encourage, urge or necessitate others to use any weapon upon any human being, whether countryman or foreigner.
2. I shall never maim or kill an animal in sport or approve of such acts in others.
3. I shall rigidly obey, to the best of my knowledge, all the laws of the city, township, county, state and nation, particularly the laws that can be violated in secrecy and with impunity.
4. Construing such acceptance as obedience to the law, I shall accept without resistance, complaint or appeal, non-combatant service, fine, imprisonment, exile or any other penalty including death if imposed by the government for my observance of any part of this pledge.
5. I shall keep myself fully informed regarding my financial affairs and shall make absolutely honest reports to all tax assessors no matter what may be the resultant privation for me and my dependents.
6. I shall never make, by speech, writing or legal affidavit any statement detrimental to any individual or group of individuals excepting all three of the following conditions obtain:
   a. That the statement be true beyond any shadow of doubt.
   b. That making the statement be certain to secure some preponderance of good or to avert some preponderance of evil for persons other than myself.
   c. That there be no other way of securing the preponderance of good or averting the preponderance of evil for persons other than myself.
7. I shall, at least once a year, attend some meeting or conference assembled with the sincere aim of throwing light upon the question: What can I personally do to help avert war?
8. I shall, at least once a year, attend some meeting or conference assembled with the sincere aim of throwing light upon the question: What can I personally do to help improve industrial relations and other social conditions?
9. I consent that my convictions as a Jewish Pacifist and my subscription to this pledge be publicly known.

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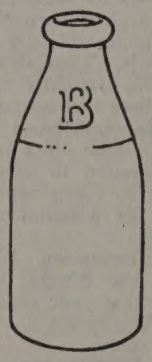
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